

the Alliance Weekly

MAY 22, 1957

PACIFIC SCHOOL



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THE EDITORIAL VOICE

REFINED OR REMOVED?

We Christians must look sharp that our Christianity does not simply refine our sins without removing them.

The work of Christ as Saviour is twofold: to "save his people from their sins" and to reunite them forever with the God from whom sin had alienated them.

For God's holy character requires that He refuse to admit sin into His fellowship. Through the redemption which is in Christ Jesus mercy may pardon the returning sinner and place him judicially beyond the reach of the broken law; but not the boundless grace nor the infinite kindness of God can make it morally congruous for a pure being to have communion with an impure one. It is necessary to the moral health of the universe that God divide the light from the darkness and that He say at last to every sinner, "Depart from me, ye that work iniquity."

This certainly is no new thought. Christian theologians have all recognized the necessity for an adequate purgation of the inner springs of moral conduct and the impartation of a renewed nature to the believer before he is ready for the fellowship of God. Our hymnists also have seen and wrestled with this great problem—and thanks be to God, have found the answer, too.

Binney felt the weight of this problem and stated it along with the solution in a little known but deeply spiritual hymn:

*Eternal Light! eternal Light!
How pure that soul must be
When, placed within Thy searching sight,
It shrinks not, but with calm delight
Can live, and look on Thee.*

*O how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
That uncreated beam?*

*There is a way for man to rise
To that sublime abode:
An offering and a sacrifice,
A Holy Spirit's energies,
An Advocate with God.*

The offering and the sacrifice and the sanctifying energies of the Holy Spirit are indeed sufficient to prepare the soul for communion with God. This the Bible declares and this ten thousand times ten thousand wit-

nesses confirm. The big danger is that we assume that we have been delivered from our sins when we have in reality only exchanged one kind of sin for another. This is the peril that lies in wait for everyone. It need not discourage us nor turn us back, but it should make us watchful.

We must, for instance, be careful that our repentance is not simply a change of location. Whereas we once sinned in the far country among the swineherds, we are now chumming with religious persons, considerably cleaner and much more respectable in appearance, to be sure, but no nearer to true heart purity than we were before.

Again, pride may by religious influence be refined to a quiet self-esteem, skillfully dissembled by a neat use of Bible words that meant everything to those who first used them but which may only serve to disguise a deep self-love which is to God a hateful and intolerable thing. The real trouble is thus not cleared up, but only driven underground.

The gossip and troublemaker sometimes at conversion turns into a "spiritual counsellor," but often a closer look will reveal the same restless, inquisitive spirit at work that made her a nuisance before her conversion. The whole thing has been refined and given a religious appearance, but actually nothing radical has happened. She is still running the same stand, only on the other side of the street. There has been a certain refinement of the sin, but definitely not a removal of it. This is Satan's most successful way of getting into the church to cause weakness, backsliding and division.

Many a business transaction which among worldly men we would brand as sharp practice when carried on by a Christian after he has prayed over it is hailed as a remarkable answer to prayer and a proof that God is a "partner" in the affair.

These are illustrations only, intended to show how sin may alter its appearance without changing its nature, and are not to be taken to mean that I am opposed to Christian counsellors or businessmen who pray over their affairs. The contrary is true. That church is blessed indeed which has in it a few persons with the gift of discernment to whom weak and troubled Christians may come for help in times of crisis. And blessed is the businessman today who has learned to pray his way through red tape and taxes. Without the help of God I do not see how businessmen stay sane in this frightful rat race we call civilization.

The temptation to spare the best of the sheep and the cattle is very strong in all of us. Like Saul before us we are willing enough to slay the scrubby sheep and the old sway-back steers, but Adam and the devil join to try to persuade us to keep the fattest beasts alive. And many of us fall for the old trick. We make pets of the cattle we should have destroyed and their bleatings and bellowings are heard throughout all Christendom.

The will of God is that sin should be removed, not merely refined. Let's walk in His will.

Victory Through Truth

"Ye shall know the truth, and the truth shall make you free."—JOHN 8:32.

By REV. MERLE FULLER

JESUS spent far more time in teaching truth than He did in performing miracles. The miracles supported the truth.

One of the reasons for signs and supernatural interventions was to reveal His absolute authority over Satan as well as to reveal the power and might of His Word. Truth precedes miracles. It is truth that sets men free, not signs and wonders. "An evil and adulterous generation seeketh after a sign." In Jesus' day men were seeking signs instead of the truth. We are set free from the body of sin by the authority of the Word of God.

In the portion dealing with Jesus' discourse on truth (John 8) are these words from our Saviour: "Whosoever committeth sin is the servant of sin." You are a servant to the sin you yield to.

Sin blinds and binds men, holding them captive. What seems like a minute sin can in months enslave a whole life. The pages of human history are smeared with the terrible deeds which illustrate the sins of fallen human nature. To find deliverance from them, men have thrown their children into fires. They have disfigured their bodies, have gone into isolation to try to get away from it all, have fasted and prayed and scourged themselves with binding vows.

Young people might well ask today, "What is the way of victory and deliverance?" There are only a few who demonstrate that we are more than conquerors through Christ and whose walk manifests that sin does not have dominion over them. Rare is that soul where sin does not reign in the mortal body.

Our present age works on ex-

ternals; numbers count. It is believed victory is wrought by huge crowds and tabulated by every seat being filled. The emotions of this generation are stretched to the breaking point. Unholy motives and weird tactics have pulled an unthinking people altarward, but not Godward.

God by-passes all of this. He changes not with the whims and fancies of men, nor do modern theologians disturb Him. What He said in the first century is true in the twentieth. It still stands: "*The truth shall make you free.*" God has only one method of dealing with man and that is by touching man's spirit with truth. Man lost God in the Garden of Eden by believing Satan's lie and God counteracted it with truth. He does the same in regeneration. The Lord Jesus does not dissect the outward acts of sin and lay disciplinary measures upon them. He starts on the inside with the spirit, then touches the soul. When the soul becomes obedient to the spirit the body becomes the bond servant to the soul. Old things immediately pass away.

Satan's order is completely reversed. He works through the body. When he has enslaved his victim through the body, he then gets the soul worship. The inner spirit is completely distorted and remains cut off from God.

One illustration of this is the temptation of Jesus. Satan's first temptation was physical: "Turn this stone into bread." Next he attempted to get the heart worship of the Saviour. Finally he went to the spirit, trying to get our Lord to fall



Mr. Fuller is director of the Highland Lake Bible Conference in New York.

down to the god of the spectacular by casting Himself down from the pinnacle of the Temple; angels would catch Him before the eyes of the throng below. This is Satan's approach always. Man can legislate, vow, fight and discipline the flesh, but freedom from deadly powers will be won on the inside. Jesus plainly taught this when He said: "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:20-23).

Man lost his God-given heritage through a direct act of the will. Because of that act, spiritual death immediately became a fact. Death is the separation of the Spirit of God from the spirit of man. That is death of the worst type. Any other death is a result of this.

For man to be restored to fellowship with God and to be free from Satan, God's life-giving Word of truth must come to the spirit of man through the Holy Spirit. Then this carnal, soulish man will have a renewed mind and a quickened spirit. He has touched God and God has touched him. The enticing fancies of sin will be gone. The Holy Spirit not only glorifies Christ but He convicts of sin. He kills the longing for sins at the very source, the heart. As soon as God touches the spirit of man, the heart worship is turned from Satan and self to God. The Lord Jesus Christ is enthroned.

Oh, that our generation knew this inner work of the Holy Ghost! Then

and then only will sins that are considered legitimate instantly become loathsome. When sins are judged through the natural eye and by the flesh, some are left and some are disciplined by the sheer strength of human determination. When God comes to the inner spirit of man, He points out sins that are never recognized without Him. He not only reveals these awful sins but shows the sinner his real self—that lonely, selfish ego that is reigning from the throne where Christ should be reigning as Lord. Man recognizes himself as a rebel, utterly unfit and unworthy for any act of reformation. True repentance has brought godly sorrow over sin. The wounded sinner gladly gives up; he welcomes a righteous Christ to rule within and the kingdom of God has come to earth in that heart.

Truth now tells this new saint that he must die—die with Christ. As he has been brought to the cross he has been made so sick of his sins that he turns from them. The death of the Lord Jesus Christ must now be his death; he is crucified with Christ. The saint would rather obey than sin. God is at the very center of everything, and through this freed spirit, the incarnate, living Christ begins immediately to affect the heart. The will, desires, emotions and affections will be sanctified and gloriously set apart to the enthroned

Christ. When these four fields of the human heart are sanctified by the living Word of truth, then the body literally becomes a slave to the sanctified heart. Naturally and normally the external acts conform. The body, being the habitation of the Holy Ghost, is a medium through which Christ reaches the world during this age. It is a member of Christ's Body.

Jesus taught so much about truth. In our Lord's prayer of John 17, He said: "They have kept thy word." He continued in the prayer and said: "I have given unto them the words which thou gavest me; and they have received them." Still later in His prayer He said: "I have given them thy word; and the world hath hated them." In other words, they will not be conformed to this present evil age but will be transformed by the renewing of the mind. Then Jesus prayed to His Father and said: "Sanctify them through thy truth: thy word is truth." With this life-giving, sanctifying, quickening Word He sent them into the world even as He had been sent into the world.

Before Jesus came truth was so rare that Pilate did not even know what it was. There is little wonder he had missed it, because anyone who misses Jesus misses truth. Truth stands between the way of reconciliation and the abundant life. Jesus pointed out to Thomas that He was the way of redemption—the way to God. He also told Thomas that He was the life—abundant life. But He put a bridge between those great truths. The bridge was truth.

In his First Epistle John spoke of this living Word of God abiding in the heart. Because of this, we

"overcome the wicked one." Battles are won on the inside and then righteousness follows on the outside as day follows night. There are church members today who can love in word and speak of salvation with the tongue, but they know little of the love by deed and truth. Listen to this mighty revelation: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

In his Second Epistle John further states: "I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever."

We will never win our spiritual battles in the realm of emotion. Our emotions are a servant to something deep within us. If we lodge our convictions in the realm of emotion and stop there, one spiritual depression will follow another. When God conquers men by truth in the realm of that inner spirit, He frees them. He comes to unite Himself, and that condemned "I" is reckoned dead in Christ's death.

Past giants of the faith have learned to be quiet. God was enthroned in their lives. They felt the impact of true worship, wrote commentaries and gave a songless world hymns of praise. Their mighty, prevailing prayers opened the mission fields of the world. They conquered an outside world by abiding in Christ. They found the secret of abiding in Christ and His Word abiding in them. Then they asked what they willed, and God gave it to them.

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Quotes from Our Contemporaries

Says WILLIAM S. DEAL, in the *Pilgrim Holiness Advocate*:

"Someone has observed well that the minister must pray as much as his people or he is a hypocrite; he must pray more than his people, else he is a false shepherd. He will communicate to his people the atmosphere of his own devotional life or the lack of it. Is the church spiritually decadent, withering away? It is because of the famine in the minister's own soul. Is it flourishing and growing stronger? It is because the minister has watered it with his prayerful life, poured out from God. God honors those who honor Him and through their lives pours out His blessings upon others."

Why Are the Doors Closing?

*China . . . North Korea . . . North Viet Nam—all closed to missions.
Which country will be next? . . . God always keeps the doors open when
He has qualified men to send through them, says a missionary to Thailand.*

By REV. EDGAR TRUAX

AN old Chinese story illustrates so well the peril of neglecting due warnings of danger that it is a favorite with evangelists. Its moral is plain: while sinners dally and play with things of the world the opportunity to be saved is suddenly removed.

The story applies equally well to the world. No one knows when the master of the house shall rise up and shall shut the door (Luke 13: 25). When those on the outside begin to say "Open unto us," He shall say, "I know you not whence ye are; depart."

This is the story. Inside a Chinese walled city was a small garrison of soldiers. In the mountains not far away lurked bandits. During the day guards on the wall kept watch, and if danger appeared they shut the city gates. The captain ordered that they should also be closed each day at sunset, lest in the dark the robbers enter to kill, pillage and burn.

The captain's fourteen-year-old son and his friend each had a pony. Every day after school they would go outside the east gate and race their horses on the drill grounds.

One day they were racing back and forth, enjoying the fun, but as they dashed past the gate they saw the guard on the tower beckoning to them. The captain's son said, "That old guard is always too anxious to close the gate. Until the sun goes down he has no authority to shut it. Come on!" So they raced to the north end of the field.

As they passed the gate again, they saw that the captain, too, was beckoning. They pretended not to understand and, saluting, rode to the south end. When they turned their horses they suddenly saw that the

whole side of the mountain was full of mounted robbers. They were nearer the gate than the robbers.

"Race for it!" yelled the captain's son.

The bandit chief saw them and shouted, "Cut them off. Keep them from the gate!"

That race was in dead earnest and the prize, if the boys won, was their lives! Frightened out of their wits but still hopeful, the boys spurred on from the south. The robbers tore down from the north, brandishing swords and spears. They raced straight toward each other, getting nearer and nearer. The boys reached the gate first and turned to go in. But the gate was shut!

God always keeps the door of missions open *when He has the qualified men to send through them*, men whose hearts burn with devotion to Him. The doors close when His servants go rushing off on their own hobbyhorses, neither expecting nor desiring any personal direction from Him. In the first days of the church the believers went everywhere preaching the gospel. "Their sound went into all the earth,



Why Will Ye Scatter?

*Souls of men, why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts, why will ye wander
From a love so true and deep?*

*Was there ever kindest shepherd
Half so gentle, half so sweet,
As the Saviour who would have us
Come and gather round His feet?*

*There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.*

—F. W. FABER.

and their words unto the ends of the world." But as they became enamored of their own opinions and spent their time arguing speculative matters, doors shut! Hundreds of churches in Asia Minor and across North Africa were swept away by the hordes of Mohammed. In Europe spirituality was smothered under the self-aggrandizement of the papal hierarchy.

After the Reformation, the church spread over northern Europe and into North America, but for two hundred and fifty years no missionary zeal was evident. Yet when a Brainerd, a Carey, or Judson and others of like spiritual stature appeared, God began opening doors. For a hundred and fifty years the doors opened wider and wider. What did we do with the opportunity? Today there are nearly three times as many heathen in the world as there were when Carey went as the first modern missionary.

Today God is shutting the doors again. Why? Can He not find among us anyone that He can use? China? Closed. North Korea? Gone. North Viet Nam? We're shut out. Russia? Poland? East Germany? Czechoslovakia? Hungary? Romania? Yugoslavia? Bulgaria? We didn't go in when we could have, and now it's too late! Besides these, whole peoples, numbering hundreds of millions, are curtained off from the gospel! The Armenians, Ukrainians, Letts, Lithuanians, Estonians, Tibetans, Manchurians and, no doubt, many other language groups throughout Central and Southeast Asia of whom we have never heard have been shut off from the truth of God.

Why has He shut these doors? Must there be another period of

(Continued on page 15)

Holy Week at Simpson Bible College

By REV. PAUL S. ALLEN

The pre-Easter week of 1957 will always be remembered by Simpson students as a genuine Holy Week. It was holy because of the special way in which God visited the campus.

Rev. Jack R. Schisler, a Simpson graduate, was our speaker. He received his training in the school of revival while serving as a missionary in Borneo.

The theme followed throughout was "Behold the Man." The center of vision in each service was Christ, and the constant emphasis was on the potentials of that Christ-life lived out in the believer. As the picture of Christ was filled in day after day in faithful scriptural detail, the picture of self loomed the larger for its contrast.

Each evening opportunity was given for prayer and seeking the Lord at the close of the service. These after-meetings began Monday night, and by Thursday they were lasting until midnight. The Holy Spirit bore down on the tender consciences of Christian young people until confessions, strong cryings and tears reached the proportions of an avalanche. Time became an item of the least consequence. Bells rang as usual, but business was being transacted in the chapel and that took precedence over every other program. The Spirit worked unhurriedly and with increasing effectiveness as the week progressed.

Before long some of the important scenes of the Spirit's working were shifted from the chapel to dormitory rooms and faculty and administrative offices. There hearts were unburdened in personal confession for wrong attitudes, hasty judgments, sharp, critical words uttered or unethical acts committed. Jealousy was one of the hiding monsters which had to be brought into the open before there could be any sense of forgiveness and peace. For some people pretense—the maintaining of a front that

represented no basic reality—was the obstacle which stood in the way of personal revival. Others confessed to an easygoing "play-boy" spirit which was robbing them of the very thing for which they had come to Simpson.

Good Friday, which had been scheduled a year ago as a day of prayer, was the climactic day. The chapel service began at eight-thirty, but the burden of prayer was so great that the lunch hour came and passed. Not until one-thirty in the afternoon was the meeting dismissed, and even after that Mr. Schisler was kept busy in the chapel dealing with students.

That evening in the regular missionary meeting of the week Mr. Schisler spoke of the yearning heart of God seeking a contemporary follow-up of the outpoured power and the outpoured love of Pentecost. When he appealed for volunteers to serve as channels for that love and power anywhere in the world that God might lead, there was instantaneous response. Almost to a man the audience went forward. It was an experience of indescribable joy to lead in prayer, dedicating young men and women whose faces reflected the glow of newly cleansed and sanctified hearts.

In the testimony meeting which followed we began to see some of the outworkings of revival which were touching the outside world. Some students with part-time employment testified that they had considered taking leaves of absence so that they might stay in the revival atmosphere, but had decided after sober reflection to carry their newfound joy into the offices or shops where they work. One of them testi-

fied to the bread truck driver that morning. Other students wrote letters and made telephone calls.

At dawn Easter Sunday a company of fifty students met on a neighboring wooded hilltop in San Francisco worshipping a risen Saviour in the warmth of new victory. That evening the Renanah Choir sang with new power and glow and a young man attending the service sought the Lord.

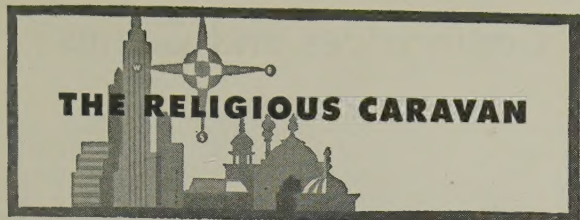
Simpson Bible College has had some deep trials, both financial and spiritual, while getting settled in its new location. We have also experienced some wonderful answers to prayer in the supply of funds to meet increasing financial needs. Last January, as one especially large gift lifted a considerable portion of the financial burden for this fiscal year, a promise was given to us: "And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand" (2 Kings 3:18). At the time these words were spoken Israel had undertaken an expedition for the purpose of subduing the Moabites, traditional enemies of God's people. The water they needed was merely incidental to the expedition. Financial provisions also are incidental to the success of an enterprise such as Simpson Bible College; the real purpose of our existence is the conquest of spiritual enemies.

Since the first of this school year our hearts have hungered for revival. Some victories were being won even before the week of special meetings, but without question we have seen in this week the tumbling of Moabite fortresses.

There is a new realization today that spiritual victories are won as the Lord has said: "not by might, nor by power, but by my spirit." Since His is the victory, it can be perpetuated as we keep the channels of faith and obedience open. That is what we determine to do, by His grace and enabling, during the winnowing days ahead. ♦ ♦ ♦



Simpson Bible College, San Francisco, Calif., is the school of The Christian and Missionary Alliance in the West. It was formerly located in Seattle, Wash., but moved to a more commodious campus in 1955. Rev. Paul S. Allen is president.



DAVID R. ENLOW, Editor

AT HOME

Chinese pastor installed in Baptist church: Rev. Richard Chen, twenty-eight-year-old Chinese minister who was converted to Christianity in 1948, was installed as pastor of First Baptist Church in New Brunswick, N. J. Dr. Hendrik Kraemer, of Geneva, Switzerland, now teaching at Princeton (N. J.) Theological Seminary, was the principal speaker at the installation service.

Two Western Protestant leaders visit Hungary: Two officials of the World Presbyterian Alliance and the World Council of Churches arrived in Budapest from Geneva, Switzerland, for a four-day visit to Hungary as guests of the Hungarian Reformed Church. They are Dr. Marcel Pradervand, general secretary of the Presbyterian body, and Dr. Robert Mackie, chairman of the World Council's Division of Inter-Church Aid and Service to Refugees.

Oklahoma governor gets award: Governor Raymond Gary of Oklahoma was presented with the first annual Texas Baptist Sunday School Award of Recognition at the annual meeting of the Baptist Sunday School Convention in Dallas, Tex. A Sunday school teacher and deacon, Governor Gary was cited for "his outstanding contributions as a Christian leader to the spiritual welfare of the people of his state and the nation."

Baptist editor named to chaplaincy commission post: Rev. Lawrence T. Fitzgerald, editor of youth publications for the American Baptist Publication Society, Philadelphia, has been named director of the department of Ministry to Armed Forces Personnel of the General Commission on Chaplains, it was announced in Washington, D. C.

ABROAD

French hungry for Scriptures: From France a missionary of the Greater Europe Mission reports, "A small ad placed in a morning Paris newspaper, offering a free New Testament, has brought in three hundred requests. Each will receive a free correspondence course. An ad has been approved by the French edition of the *Reader's Digest*, which has four million circulation."

Baptist official visits Belgrade: Rev. Henry Cook, of London, European secretary of the Baptist World Alli-

ance, was received by representatives of the Yugoslav government on his arrival for a visit to Belgrade. Tanjug, official news agency, reported that he paid a visit to Vice-President Rodoljub Colakovic and had "a cordial conversation" with him. It did not indicate the subject of their talk.

THE PRESS

Plan International Jewish Bible Society: An International Jewish Bible Society will be established by the Israel Society for Bible Research, it was announced at Jerusalem. Haim Gvaryahu, secretary of the society, said a leading Hebrew University scholar would head the new world Bible organization.

PEOPLE

Mackensen resigns as Lutheran missionary: Rev. Paul J. Mackensen, Jr., of Baltimore, who elected to stay in China after having been freed early in March from a Chinese Communist prison, has resigned as a Lutheran missionary. In a letter written from Shanghai to Dr. Earl S. Erb, executive secretary of the Lutheran Board of Foreign Missions, Mr. Mackensen emphasized that his decision stemmed "entirely from my own desires concerning future work."

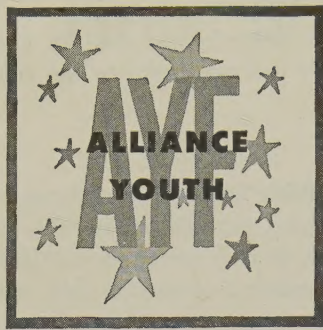
Baptist clergyman heads Nigerian Broadcasting Corporation: A Baptist clergyman in Lagos, Nigeria, has been named first chairman of the newly-formed Nigerian Broadcasting Corporation. He is Dr. J. T. Ayorinde, pastor of First Baptist Church and a vice-president of the Baptist World Alliance. "I see this as an opportunity to make a civic contribution," said the forty-nine-year-old minister who was president of the Nigerian Baptist Convention from 1950 to 1955.

ODDITIES IN THE NEWS

Police station, barn become Lutheran missions: A police station and a barn are housing the newest mission congregations of the Pennsylvania Ministerium of the United Lutheran Church in America until they acquire their own church homes. Forty-eight charter members of a new congregation are holding services in the Upper Merion Township police and township headquarters, just east of Norristown. The "Mission in the Barn" is located near Bethlehem, Pa., on a former farm that is now part of Muhlenberg Medical Center property.

SIGNS OF THE TIMES

Clergyman stages fireworks at Easter service: After some controversy and much criticism Rev. Rex Humbard, pastor of Calvary Temple in Cuyahoga Falls, Ohio, received a permit to stage a mammoth fireworks display at his Easter sunrise service. The service was held at the Ascot Drive-In Theater, north of Akron. Permit for the fireworks display was granted by Northampton Township Fire Chief Fred W. Klever after township trustees earlier said they would ban the display for "safety reasons."



WELDON B. BLACKFORD, Editor

AYF Youth Camps

AYFers will soon be moving into one of the biggest programs of the year, the district AYF camp. Hundreds of young people will be pulling out their suitcases and packing for another wonderful week in the beautiful and spiritual setting of a Christian youth conference. Camp directors are busily preparing material and accommodations for what we expect to be the largest registration of Alliance young people.

Every AYFer ought to make plans to attend an AYF conference this summer. If you haven't registered yet, don't wait any longer; get your registration in to your District Youth Secretary or camp director today.

Churches should unite in doing everything possible to help their young people get to the summer youth camps. Often more can be done for AYFers in one week at camp than in a whole year at home.

Your national AYF office here presents a complete listing and dates of AYF conferences for 1957. Join the many other AYFers who are planning to attend AYF conferences this summer.

For information concerning the program and rates for the camp in your area ask your AYF leader.

AYF Guide

Bible Reading Plan for School Days

May 27-31

MondayGenesis 39
TuesdayPsalm 40
WednesdayLuke 8:1-18
ThursdayPsalm 89:1-25
FridayActs 21:18-40

1957 Youth Conferences and Camps

Rome, N. Y.

Delta Lake—Intermediate IJuly 13-20
Intermediate IIJuly 20-27
Delta Lake—JuniorJuly 27–August 3
Delta Lake—Senior IAugust 3-10
Senior IIAugust 10-17

New Freedom, Pa.

Summit Grove Youth ConferenceJuly 13-20

New Brighton, Pa.

Beaver Valley Youth ConferenceJune 3-7

Edinboro, Pa.

Edinboro Youth CampAugust 17-24

Hendersonville, N. C.

Camp Lo-Ma-Co—SeniorJuly 6-13
Camp Lo-Ma-Co—IntermediateJuly 13-20
Camp Lo-Ma-Co—JuniorJuly 20-27

Toccoa Falls, Ga.

Toccoa Falls CampJuly 8-14

Arlington, Tex.

Arlington Youth ConferenceJune 21-30

Beulah Beach, Ohio

Youth ConferenceJune 15-22
Youth ConferenceJune 22-29

Minneapolis, Minn.

Medicine Lake Youth CampJuly 8-14

Bozeman, Mont.

Yellowstone CampJuly 15-21

Trego, Mont.

Dickey Lake CampJuly 22–August 3

Ashland, Nebr.

Eastern Nebraska Youth—IntermediateJune 10-15
Midwestern Alliance Camp—JuniorJuly 7-12

Des Moines, Ia.

Central Iowa Youth—Junior and SeniorJune 24-29

Canby, Ore.

Canby CampJuly 11-21

Redwoods, Calif.

North California YouthJune 26–July 3

Camp Radford, Calif.

South California YouthJune 29–July 6

Kamas, Utah

Inter-Mountain ConferenceJuly 1-7

Peppersauce Canyon, Ariz.

Arizona ConferenceJuly 1-7

Rosseau, Ont., Canada

Glen Rocks Teen CampJuly 1-12

Whitewood Beach, Alta., Canada

Whitewood Beach Family CampJuly 22-29

Elbow, Sask., Canada

Elbow Kids KampJuly 19-28

Arlington Beach, Sask., Canada

Saskatchewan AYF CampAugust 5-11

For further information write

National Youth Office, 260 West 44th St., New York 36, N. Y.



W. W. CONLEY

Spirit-worship Is Satan-inspired

By REV. WILLIAM W. CONLEY

In his reaction to a letter published early this year, Mr. Conley has presented material that gives such a clear picture of conditions among spirit-worshippers that it deserves attention on its own merits. At the time Mr. Conley wrote he had not yet seen the February 6 ALLIANCE WEEKLY, in which appeared another letter from Mr. Heimlich, written after he had been reading "The Living Christ and Dying Heathenism," by Johannes Warneck. This had led him to revise his earlier opinion.

I HAVE read Mr. B. Lanphear Heimlich's letter in THE ALLIANCE WEEKLY for January 9, 1957. This issue has just reached us (March 29). Apparently he has reference to the story Mr. Rudes wrote about Taman Sanai, "Do Dyak Christians Stand True?" (ALLIANCE WEEKLY, December 12, 1956). Since Mr. Rudes is at this time on a trip in the Apo Kayan, and will not be seeing his copy of that issue for some time, I should like to submit some observations which might help answer the questions Mr. Heimlich raises.

Anyone who lives in close contact with people who are given over to animistic worship could scarcely admit that they are showing "intuitive reverence for an unrevealed Creator." Rather he would be more apt to agree with Mr. Rudes when he stated that they worship evil

spirits. Here are some reasons why I agree.

Several months ago I was on a trip with Mr. Rudes and we passed near Taman Sanai's home. In one village I saw two lovely little children, full of life and promise. They were the second set of twins in one family. The first set is always permitted to live, but the regulations of spirit-worship demand that a second set of twins be put to death. Christian neighbors rescued these doomed children as they have others; otherwise we should not have seen them. In an instance of this kind the procedure followed by the Dyaks in their spirit-worship is this: a grandmother in the home places each of the infants on the floor and throttles them one at a time with a stick of firewood. She stands on the ends of the stick with the child's neck under the middle. The spirits demand this.

One of the chief spirits in the system was the instigator of the head-hunting forays in past days. At least the Dyaks charged a certain spirit with responsibility and always gave him the credit when they returned from a successful expedition.

I have seen the *mamats*, a sort of totem pole, set up on prominent knolls near the villages. They are

A Dyak sorcerer at work. A sick woman lies in the rear of the room. The sorcerer is calling upon Satan for deliverance, aided by the beat of the gongs and drums (to the right but out of camera range). After some hours the sorcerer darkened the lamp and made incantations over the patient. The woman remained ill.

erected at irregular intervals. The concomitant ritual is the most elaborate and meaningful of all their ceremonies. A requirement in former times was a freshly-taken human head placed in the hole into which the *mamat* pole would be placed. Happily, they settle for a live pig these days.

Converted *tukang belians* (sorcerers) with whom I have talked are in total agreement that the spirits which they formerly served and appeased were evil. They never have the slightest doubt of that. One of them was standing by me as I watched a ceremony conducted by several sorcerers. At a certain moment, he indicated to me that Satan had entered into them. I saw manifestations that were either contrived purposely or were the result of psychic suggestion or were the result of evil spirits entering into the sorcerers.

It may be that it is a "hit-or-miss proposition," as Mr. Heimlich states. It is certainly true, as converted *tukang belians* have admitted, that much of their magic is plain trickery. But, hit or miss, all this sort of thing is definitely forbidden of God (Deut. 18:10-14).

Does it not seem reasonable that if they worshiped the true and living God, albeit ignorantly, they would gladly welcome the revelation of God in the Word when we present Him to them? This is not always so, I am sorry to state. The majority still prefer their ancient rituals of spirit-worship. A few, not many, converted Dyaks have turned their back on God and His Word and returned to spirit-worship. Other Dyak Christians consider this a falling into sin.

Who is it that controls the spirit-forces that belong to this world? Is it not Satan? (2 Cor. 4:4; Eph. 6:12.) It seems clear that Satan is in control and those who open their minds and souls to spirit influence, with or without understanding the implications, are subjects of Satan, and

diametrically opposed to God (1 John 5:19; Rom. 2:12-15; 3:9, 10).

It is also interesting to note that the Dyak churches strongly forbid any of their members taking part in spirit rituals, even insisting that believers do not go as spectators. The missionary does not have to convince the Christians that spirit-worship is evil. They *know* it. We would see no harm in standing by and watching the *tukang belian* as he goes through his ceremonies, but many of our Dyak churches have a strong conviction that this is wrong.

Concerning Paul's statement to the Athenians in the Court of the Areopagus, it is reasonable to assume that Paul seized on the altar's inscription, TO THE UNKNOWN GOD, as a point of contact to preach Christ to the aristocratic body gathered to hear his message. That inscription, however, implied a philosophical search after knowledge of a Supreme Being rather than actual worship of demons or spirits.

I feel quite certain that Paul, if he passed by the foot of Parnassus in Phocis, did not connect the Delphian oracle there with a worship of the Lord God, whether in ignorance or not. It was purely demonic. That is what we believe is found in Dyak spirit-worship.

I cannot agree with the statement in Mr. Heimlich's letter that witchcraft "involves a willful disobedience of a genuine revelation." What in human experience or divine revelation proves this?

The practices of the Dyak witch doctor may be haphazard. They may not always be a sign that he is in actual communication with demons. The witch at Endor might have planned an imaginary seance, for she was surprised when Samuel actually appeared. Fakir or fraud or misguided old woman, she was a tool of the devil. Although the Dyaks do practice spirit-worship we do not treat them like "blithering idiots." It is because we are sure that they are capable of spiritual understanding that we do not shrink from the task the Lord has given us. The effect made by the gospel is in such contrast to the effect of their former worship that we can only conclude that their spirit-worship is Satan-inspired. ♦ ♦ ♦

Aluminum Huts and Grimy Towels

By REV. E. H. MICKELSON, *New Guinea*

The seven aluminum houses for the missionaries living in the Baliem Valley of New Guinea have arrived in Hollandia and are being transported by airplane into the valley. These compact prefabricated houses are small but they will be a vast improvement upon the makeshift shelters in which the missionaries have been living.

Sheets of corrugated aluminum supported by a crude framework of poles have provided some shelter from the elements. The framework deteriorates rapidly under the attack of termites and the metal sheets buckle at the seams. One of the missionaries is still living in a grass hut. Tents were used for a long time but they were not much protection.

Not long ago I visited Mr. and Mrs. W. H. Young at Pyramid Mountain. They have three little Dani boys working for them. The boys don't work very hard but they love to be around the foreigners to see all the queer things they do. They laugh and laugh when they see the missionaries combing their hair. The Danis never comb their hair and don't very often take a bath. When they "dress up" for some special pig feast or a celebration they get some pig grease and rub it all over their naked bodies and all through their hair. Then they

get charcoal from an old fire and rub that into the grease. It makes them shiny and black.

One day Mrs. Young went into her bamboo cook-house to prepare dinner and found one of the little boys sound asleep beside the stove. She didn't mind that but when she looked closely she found that under his greasy little body was one of her clean tea towels. He had spread another towel over him. She awakened him and said he wasn't to use her tea towels for sheets. He looked at her with sleepy eyes and said, "But, Mama, I was real careful and put the rag you use to clean the stove on the floor first so that the tea towels wouldn't get dirty." He didn't realize that the charcoal and pig grease from his body got the tea towels dirtier than the floor would.

Such little fellows as this gather about to hear Bible stories. The newly arrived missionaries are studying the Dani language diligently in order that they may tell the people of the Saviour. As yet no words have been discovered in their language to express adequately the meaning of salvation, of faith or of the grace of God. Such ideas are foreign to the Dani. His fallen reason does not naturally conceive such things. Only as they see in the actions and attitudes of the missionaries living examples of the ideas for which they have no words, will the Danis begin to realize what has brought the foreigners to them.

Missionary W. W. Conley preaches to a Dyak audience using the heart chart

W. W. CONLEY



THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

It Happened in Moose Jaw . . .

What would you like to see happen in your vacation Bible school this summer?

It was after the closing session of their first VBS in 1952 that the new pastor and his wife talked over the possibilities of VBS in their city. Surely with a Sunday school of 161 they could have more than 114 in VBS. Both Rev. and Mrs. A. H. Orthner felt that God could do great things in their community through VBS. Together they set their goal. In five years they should have 500.

In 1956, four summers later, 896 were enrolled in the Alliance school in Moose Jaw, Saskatchewan.

Where did they begin?

With a goal. A goal must be born out of a vision of what God can do and a willingness for hard work.

With a training program. At least once a year leadership training classes are held, not only for teachers but for prospective workers as well. At least three departmental teacher training classes each year help to train VBS workers. Every opportunity is taken for special training. For example, last year Nursery teachers visited city kindergartens to observe teaching methods.

With a plan to build up a prospect list. Children's rallies on Saturday and boys' and girls' clubs during the week help to build up a prospect file until now they have the names of 1,000 boys and girls.

With a plan to finance the school. Church members subscribe to back the school financially. Last year a chart in the form of a Bible was filled in with white squares as the money came in. Almost \$700 was raised before VBS began. Offerings supplemented this amount.

With a plan for housing. The

church building isn't large enough for such a school, but with a goal before them a way had to be found to accommodate the children. Last year they used the Central High School, one block away, for the Primary department and an ice arena across the street for the Juniors. The church itself housed the Nursery and Beginners. Intermediate and Adult departments met at night. The Primary and Junior departments marched from the church to their buildings led by trumpeters and flags. Although this took an extra fifteen minutes the publicity was worth the time.

With a plan for church participation. Mrs. Orthner, a busy pastor's wife with four children, directs the school and spends many long hours in planning and preparation. Various church groups help in the preparation of materials, mailing and visitation.

Last year thirty-one courtesy cars were used for transportation. Where did they get them? Businessmen took time off from work in the mornings and at noon to help. Retired men and housewives drove their cars for the glory of God. Workers from the church visited and registered 500 pupils before the school opened. The VBS in Moose Jaw is a church-wide enterprise!

With a plan for publicity. The goal here was for everyone in the city of 30,000 to know about the Alliance school. Actually the school was so well advertised that one out of every thirty-three residents participated in 1956. Publicity included letters to parents and to children, visits to all prospects and daily radio spot announcements beginning a month before the school opened.

Posters were placed in stores, on city buses and the cars of church members. Newspaper publicity included paid ads.

With a plan for follow-up. Thank-you letters are sent all parents and workers. All children are contacted for Sunday and weekday classes.

Building plans are under way, since the church can no longer house the growing Sunday school.

Did it happen all at once? Here are the statistics:

In 1952, 114 were enrolled.

In 1953, 288 were enrolled.

In 1954, 406 were enrolled.

In 1955, 701 were enrolled.

In 1956, 896 were enrolled.

What is your goal? What are you doing to reach it?

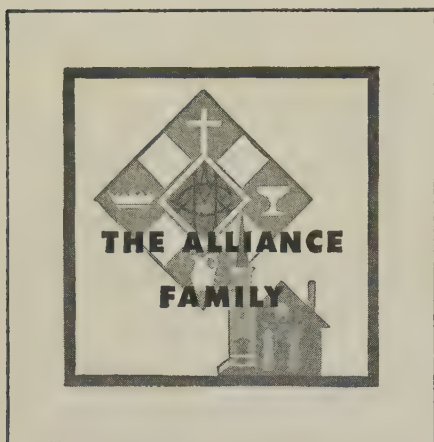
It Can Happen to You!

Some of us do not even have 114 children to begin with. What can we do?

This was the situation last summer in an extension project in Union, New Jersey. A work had been started in March with services held in the American Legion Hall. A pastor had been appointed, but when summer rolled around there still were no real parishioners for the new church. There was no Sunday school. There were no children or teachers, and there was no money.

But it is in a situation like this where one has an opportunity to venture forth and trust God for that which seems impossible. He gave the pastor, Harry D. Arnold, and those who worked with him a vision of what could be done. A goal of fifty was set. One by one teachers were recruited from other churches. Extensive visitation was begun. Since this was a faith project and there was no way to raise the money, materials were ordered on credit.

God honored hard work, plus faith and prayer, with a school out of nothing. On the closing day, 86 were in attendance. At the closing program 167 attended—folk who a few weeks before did not know The Christian and Missionary Alliance was in town. Although a large number of those attending were Catholics, children were saved and new folk became interested in this extension work. A Sunday school was started with five classes and two departments.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. C. C. Fowler and daughter, Juanita, sailed from Los Angeles May 6 for Viet Nam. The Fowlers are former missionaries to South China. After eight years in the homeland they are returning to work among the Chinese of Viet Nam. Their son, Charles, is remaining in the homeland. Mrs. Fowler (nee Esther Ruhl) is the daughter of our veteran missionaries, the late Rev. and Mrs. W. N. Ruhl.

The New Generation

To *Rev. and Mrs. J. E. Doty*, Cambodia, a son, Jonathan Lee, on April 30.

To *Rev. and Mrs. O. J. Abrams*, Philippine Islands, a son, Paul Edward, on April 7.

With the Lord

Rev. William J. McNaughton suffered a heart attack on April 22 at his residence in Minneapolis, Minn., and passed into the presence of the Lord. He was seventy-one years old.

Mr. McNaughton began his ministry in 1902 at the Christian Workers Mission in Minneapolis when he was seventeen years of age. In 1919 he became associated with the late John D. Olsen and J. D. Williams in the Alliance church in Hazel Park, St. Paul, Minn., and continued there until 1929. Later he served churches in Duluth and Hastings, Minn., and Platteville, Wisc. He was also a member of the faculty of the St. Paul Bible Institute. He served the Johnson Parkway Baptist Church in St. Paul in 1935 and 1936, and for a number of years engaged in evangelistic work. He was a man of faith and sacrifice and had a gift of Bible teaching in which he presented truths in a very unique way.

The funeral service was held on April 25 in the Johnson Parkway Baptist Church where his son, Rev. Robert P. McNaughton, is pastor. Rev. M. L. Anderson, pastor of the Hazel Park Alliance Church, was in charge, assisted by Rev. L. W. Pippert, superintendent of the Northwestern District; Dr. G. D.

Strohm, president of the St. Paul Bible Institute; Rev. Lester Kim, pastor of the Grand Avenue Alliance Church in Minneapolis, and Rev. O. Ludwig Olson, of Minneapolis.

Besides his son, Mr. McNaughton is survived by his wife, Florence, and five daughters: Miss Margaret McNaughton and Mrs. John Lowell, of St. Paul; Mrs. Harry Rosbottom, missionary in Bolivia; Mrs. Russell Honeywell, missionary in the Philippine Islands, and Mrs. Paul Hinds, of Los Angeles, Calif.

Revival Makes Impact on Community

A three-week revival campaign during March with Evangelist Clarence Shrier resulted in the unusual blessing in the Alliance Tabernacle at Owen Sound, Ont., Canada. The evangelist spoke every morning on the church's daily broadcast, "Tabernacle Tidings," over the local station.

Writes the pastor, Rev. G. Robert Gray, "From the very first service of the campaign God came down in a most unusual manner. The interest, enthusiasm and spiritual results continued through the three weeks and the services closed on a real note of triumph."

Missions and Evangelism Emphasized

Rev. Roy Forward, former missionary to Ecuador, conducted a week of special services from March 31 to April 7 in the Fifth Street Church, Lexington, N. C., combining missions and evangelism.

The high light of the week came when twelve young people came forward to offer their lives for foreign missionary service, their parents standing behind them as a prayer of dedication was offered. The pastor, Rev. Charles Wisser, writes that several sought the Lord for salvation and the church received an enlarged vision of the fields white unto harvest.

Rev. and Mrs. C. C. Fowler and family Viet Nam



Letters

Plain and to the Point

I want to let you know that among other Christian magazines that I read I find that I like your plain and to-the-point articles the best. Especially such articles as "The Sun, Moon and Stars" (April 24); also "The Missionary's Struggle with Darkness" (April 3-May 1), which gives the lay person a comprehensive yet easily understood idea of what the missionaries are up against and what prospective missionaries must prepare for.

Truly we must "speak in tongues" today more than ever, but it is obvious that it is the Lord's will that we learn these tongues before we go into the field. The Holy Ghost has different ways of accomplishing His work, and at Pentecost He performed a miracle to give the apostles power to speak in the language and dialects of the people. This was not a meaningless jumble of sound such as we so often hear about in these days. . . . Neither can we speak meaningless words to the unsaved today, but we must speak the Word to them in their language.

I often compare the classic German (Luther's translation) Bible with the English and there is a difference in the usage of words that makes sense to the German people but would not make sense to the English. This same condition is met in all language barriers. Glad you publish articles that make this clear to the lay readers.—CHARLES E. GEIGER, *Reading, Pa.*

Misstatements—Astronomical . . .

Thank you for sending the copy of your April 24 issue, in which the Harvard Observatory photo of the Eta Carinae Nebula is used as a head to Rev. C. David Mangham's article, "The Sun, Moon and Stars." It is rather unfortunate that his article has astronomical misstatements in it. The stars do not revolve around the sun. Instead they (being themselves suns) and our sun all revolve around a common center of gravity.—MARGARET OLMSTED, *Harvard College Observatory, Cambridge, Mass.*

. . . and Poetical

In the article "The Sun, Moon and Stars," the writer quotes the verse of a hymn, "Now rest, my long-divided heart . . ." and credits it to Isaac Watts. If I know my hymnology, the verse quoted is the fourth of the old, familiar "O Happy Day," by Philip Doddridge.

This may appear to be of little consequence, but I pride myself, as an old-fashioned Methodist, upon my knowledge of the much-loved hymns of the church and like to keep the records straight.

I have been a subscriber to your fine paper for years and it is a welcome visitor every week. May your good work continue.—WILLIAM E. COOK, *Pittsburgh, Pa.*

• Mr. Cook knows his hymnology. We try to check all statements such as the above, but it's obvious we missed this one.—EDITOR

Sunday

READING—1 Samuel 31:1-10.

TEXT—"Saul took a sword, and fell upon it" (verse 4).

Saul's career is an example of a noble beginning, ending in mournful disaster. The saddest part is the very smallness of the cause where the pathway of declension and ruin began. It was in refusing to deal firmly with the enemies of God. The reason of his failure was his deeper fear to deal firmly with the sin and self-will of his own heart. Saul's failure to slay Agag and his soft dealings with the Amalekite chief were but the outward type of his tolerance of a greater giant in his own heart, even his own self-will and the spirit of disobedience. . . . But not all at once did Saul go down; for nearly ten years did he still sit upon Israel's throne and work out the dreadful proceeds of sin's development until at last a branded murderer, a slave of blind and furious passion and an awful instrument of Satan's very possession, he closed his wretched life in tragedy. . . . Oh! let us beware how we tolerate a single sin, how we leave an enemy in the land, how we make terms with any forbidden thing.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Acts 16:1-11.

TEXT—"They assayed to go into Bithynia: but the Spirit suffered them not" (verse 7).

The hearing aid is a wonderful invention. It has brought the joy of sound to many who would otherwise have been exiled to the land of silence. Would that we had some sort of a spiritual hearing aid. . . . How hard it is at times to hear the voice of the Spirit when He wishes to lead us, and how easy to do the thing that we want to do! Paul wanted to go into Bithynia. God said No. Paul stayed and shortly received the call into Macedonia. What if he had failed to hear the promptings of the Spirit? Perhaps Bithynia was an easier field. . . . Do we seek the easier way? Are we deaf to the voice of God? . . . His way is the best—and only way for us.—H. W. BOYSE.

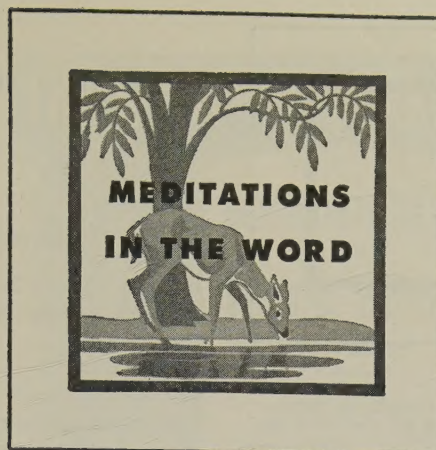
Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—1 Corinthians 13.

TEXT—"The greatest of these is love" (verse 13).

To some people it seems so unrealistic to say that although we don't like some folk, we still can love them. . . . Let's take a look at it. Two men who dislike each other will, together, fight off a bear if it threatens to destroy them both. . . . Members of a family dislike the misconduct of one of their members, but in spite of shame and outrage, because he is one of them,



Compiled by EDITH M. BEYERLE

they will rally to his rescue in a crisis. There are natural ties in the human race which are stronger than mere liking or disliking personality traits. When we admit this fact to ourselves, that over-and-above Christian virtue of love . . . comes into play. It has to overlook all faults, deficiencies, accidents of birth, ignorance and irreligion to get its eyes on that golden nugget of the human soul which the very heart of God has gone out to save.—DAY BY DAY.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Matthew 6:25-34.

TEXT—"Take . . . no thought for the morrow: . . . Sufficient unto the day is the evil thereof" (verse 34).

God broke our years to hours and days,
That hour by hour and day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weights of life
Be laid across our shoulders, and the
future rife
With woe and struggle meet us face
to face

At just one place,
We could not go;
Our feet would stop, and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways be so steep,
But we can go, if by God's power
We only bear the burden of the hour.
—SELECTED.

Pray for Indo-China, Thailand; North-eastern, Eastern and Central Canadian Districts.

Thursday

READING—Romans 7:15-8:2.

TEXT—"The law of the Spirit of life . . . hath made me free from the law of sin and death" (8:2).

Old Mose was a godless bondman of slavery. He boasted of his ability to run away, and set the time when he would do so. The night came and went. Still Mose stayed on. So his fellows

twitted him on his failure to carry out the threat. He replied, "I just got thinking that if I did run away I would have to take old Mose along, and I thought I might as well stay right here." Though he was a slave, he saw that his worst slavery was from within. This is true of many a man who thinks himself free. . . . But such can be freed, too. Many have been. The old love for bad companions and evil ways has given way to a "new affection." Christ has come in and brought the greatest freedom.—FREE METHODIST.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Isaiah 43:1-12.

TEXT—"That ye may know and believe me" (verse 10).

A child of God should be characterized by two things: a knowledge of and faith in God. "They that know thy name will put their trust in thee" (Psa. 9:10). The name represents the character of God, and anyone who truly knows God will surely put implicit confidence in Him. A knowledge of God caused Daniel to believe Him, and that simple faith in the living God delivered him from the mouth of the lions. It was not his learning nor any human asset that brought deliverance but just the fact that, knowing God, he believed Him. To Daniel, God was just as good as His word and would never fail an obedient and trustful child. Faith—simple, childlike faith—is the greatest asset a child of God may possess. Everything else may fail, and often does, but God is true. "Lord, increase our faith."—PAMELI.

Pray for China, Hong Kong; North-western, New England Districts.

Saturday

READING—John 1:35-46.

TEXT—"John looking upon Jesus as he walked, he saith, Behold the Lamb of God!" (verse 36).

Once St. Francis said to a monk of his own order: "Brother, let us go down to the town and preach." The young man was delighted to be chosen companion of St. Francis. They passed through all the principal streets and down the byways and alleys and out through the suburbs and back again to the gates of the monastery. Not a word was spoken. Finally the young man said, "You have forgotten, St. Francis, that we went downtown to preach." "My son," said St. Francis, "we were preaching while we were walking. We have been closely watched by many. It is no use to walk anywhere to preach unless you preach as you walk." Your life must preach Christ as you walk. . . . A shabby, inconsistent life spoils your message.—SELECTED.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

SUNDAY SCHOOL LESSON—JUNE 2, 1957

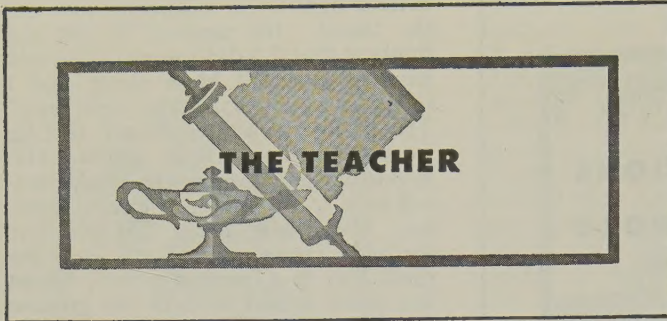
The Roots of Hatred

Genesis 27:30-38, 41

DEVOTIONAL READING—1 John 4:14-21

GOLDEN TEXT—"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

1 JOHN 4:20.



BACKGROUND AND LESSON ORIENTATION

The Isaac narrative begins with the struggle of the two unborn sons in the womb of their mother (25:19-23). This gave occasion for a divine explanation and the ground for a very significant comment (Rom. 9:11). It was God who explained to the distraught mother the significance of the struggle within her. These two unborn babes would become two mighty nations. The elder should ultimately serve the younger. Rebekah grasped this prophecy, as her subsequent conduct illustrates. Paul remarked that it was the purpose of God in election that was emphasized. The moral integrity of the individuals did not determine God's end in view. It was the decree of God which foreordained the course of redemption through Jacob. We are redeemed by the activity of God, not the undependable whims of men.

CONTEXTUAL CONSIDERATIONS

The transmission of God's decreed blessing upon Jacob is the core of this lesson. Rebekah, cognizant of God's plan, schemed unnecessarily to assure it. Isaac's showing carnal preference for Esau would seemingly thwart it. Thus the scene opens on a serious household division grounded in ignorance of God's purpose or perversion of it. Isaac, nearly blind, was an easy target for deception. Jacob, a born schemer, went through the deceptive process like an expert. Thus we see family intrigue, dishonesty, falsehood. The prophetic promise of God was the stake of these schemers. Any man who rests the salvation of the world on any foundation other than the longsuffering and grace of God is himself deceived. God's plan left to the carnal whims of man would be hopeless.

SIMPLIFIED OUTLINE

1. *The Deception Discovered*—Genesis 27:30-35.
2. *Esau Requests a Blessing*—Genesis 27:36-38.
3. *The Roots of Hatred*—Genesis 27:41.

KEY WORD ANALYSIS

(1) "Trembled very exceedingly" (v. 33). This is an idiomatic expression, virtually untranslatable. The force of the shock on Isaac was tremendous. "He trembled exceedingly with an exceedingly great trembling," or he was shocked beyond description. It was based on his fear of having done something divinely forbidden.

(2) "Named Jacob" (v. 36). This name, generally translated "Supplanter," comes from the term "heel." He had a grip on the heel of his brother at birth. The implication is that this fellow would wrest everything he wanted from the other with little regard for the method. This became the controlling passion of his life. Peniel helped but did not completely cure him.

COMMENTARY ON THE PRINTED TEXT

1. *The Deception Discovered* (Gen. 27:30-35).

The story begins with Esau fulfilling his father's request for a favorite meat dish with view to the transmission of the blessing. Both sons had a concept of the spiritual value of the sought-after blessing. It may be that Jacob had a more spiritual appreciation for it, having been taught by his mother. Esau may have had a more materially-conceived view, having observed the way God had blessed his father. It is easily discerned from Isaac's attitude that his idea of the nature of the blessing had been warped by material considerations.

When Isaac heard the voice of Esau his former confusion arising out of Jacob's deception began to grow in alarm. The old man, unnerved and frustrated by deception and blindness, went into a state of shock. Esau, realizing that he had been again cheated, screamed with rage at the intrigue.

Here again we face an issue where

God's faithfulness surmounted the problem of man's failure. The blessing which Isaac had transmitted to Jacob was immutable and redemptive. Esau could never have had it because it was decreed for Jacob. Esau was unable then to change his father's mind on the issue, although he tried with bitter pleading (Heb. 12:17).

From the human view of deceived Isaac and defrauded Esau, the blessing was "taken away"; from the divine view it never belonged to anyone but Jacob. The disgrace is to be found in the carnal manner in which it was transmitted. An appreciation for its value may have prompted the act but it could never justify it.

2. *Esau Requests a Blessing* (Gen. 27:36-38).

History will stand with Esau on his appraisal of Jacob. He was rightly named. God alone is capable of exposing and dealing with Jacob-traits.

Esau lost the birthright under the stress of bodily appetite. The blessing did not belong to him. Realizing that

both were lost, he turned to Isaac for a blessing peculiarly his own. It is impossible not to entertain sympathy for this underdog. Isaac explained fully to Esau what Jacob's blessing would mean to his oldest son. It left little for Isaac to impart except material prosperity and victory in warfare.

The hope of ultimate freedom from the slavery of Jacob was the most far-reaching implication. This may well have significance in our present day. We look in vain if we intend to find a list of men with impeccable morals in the genealogy of the human line which issued in the perfect Christ.

3. *The Roots of Hatred* (Gen. 27:41).

This is the crux. The blessing became the very ground of this hatred. It decreed servitude for Esau but lordship for Jacob. This relation can be traced up to this hour. Esau's heart, surrendered to hatred, soon became the workshop of evil design. Esau only awaited the death of his father before he attempted to destroy the seed of redemption. This is Satan versus God.

HELPFUL HINTS FOR LESSON PREPARATION

Keep before your class the significance of the actors in this drama: sly Jacob, the chosen of God; Isaac the promised son of Father Abraham; Esau, racially related but redemptively

rejected. The heroes of this drama are not haloed saints; some are professional sinners. The problem of redemption is thus only further complicated by the evil hearts of the men through whom God effected it.

Special Prayer Request

Word has been received that Rev. H. R. Cowles, who recently returned to the Philippines, fell and broke his left leg, the one affected by polio. The doctor states that the fracture, two inches above the knee, is clean and should heal normally, but that Mr. Cowles would have to remain in bed for at least six weeks. The accident occurred in the Mission home in Zamboanga on April 26. Pray for his complete recovery.

Local Conventions

Convening May 26-June 30

At the threat of war a nation mobilizes its armies. A missionary convention is a means of mobilizing the Church. Side issues continually press for the Christian's attention. By them the Church is rendered immobile. The first word of the Great Commission is a trumpet call to mobility: "Go."

Western Canadian District
Hawarden, Sask. May 26-28
Elbow, Sask. May 26, 29, 30
Glenside, Sask. May 31-June 2
Milden, Sask. June 3-6, 9
Rosetown, Sask. June 7-9
Kindersley, Sask. June 10-16
Hearts Hill, Sask. June 18-20
North Battleford, Sask. June 21-23
Meadow Lake, Sask. June 25-30

Why Are the Doors Closing?

(Continued from page 5)

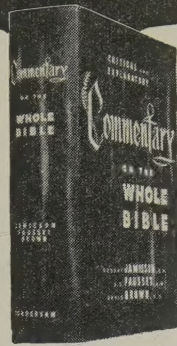
darkness before He gathers some out of every nation, kindred, tribe and tongue? Has He no one fit to send? Is it because we have turned to natural means to try to make up for our lack of spiritual power? Are we trusting in our own abilities or accomplishments to win men to Christ? Neither cleverness, scholarship, techniques, methods, gadgets, medicines, machinery, committees, self-support, literature nor any other creature can make the Holy Spirit more able to save.

Are we looking to these things to make up for our lack? Only one thing God must have—a preacher. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The only preacher that God recognizes is the prophet, a vessel made of ugly mud rather than gold, its only virtue that it contains God; a dusty thorn bush of the desert, but aglow with God.

Unless God Himself takes over and possesses men again, the day of missions is finished. ♦ ♦ ♦

MAY 22, 1957

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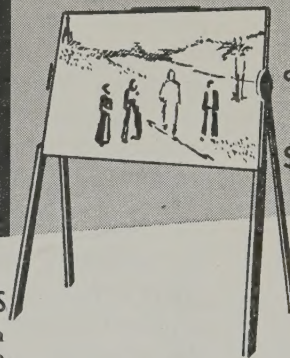
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ALLIANCE MISSIONS ON THE MARCH

A "Dead" Bell Lives Again

BOYS from the Pano school in Ecuador recently discovered the bell that once called them to their studies. It was almost buried in the sand and surrounded by debris from the buildings which were suddenly destroyed in the flood of December 19, 1956 (*THE ALLIANCE WEEKLY*, March 13, 1957). It was like finding an old friend, and they carried it in triumph to their teacher, saying, "Now we can start school." An Indian who saw it lying in the clinic remarked in the Quechua language, "The dead bell lives again."

The bell is intact and serviceable but it will take more than a bell to make possible the reopening of the Pano school. Classrooms, sleeping quarters, dining room, kitchen and houses for teachers with all the necessary furniture, must all be provided. Reconstruction of the Pano school for Indian children has been approved by the Foreign Department and it has also given official permission to appeal for special offerings to cover the cost.

Through the kindness of the Brethren Mission in Shandia and our Alliance station in Dos Ríos, some of the fifty-six students are able to continue their studies for this term. Schools on stations are already overcrowded with their own students. Last year the inspector reprimanded teachers in Dos Ríos for trying to accommodate so many. The present squeezing to take in extras from Pano will not be permitted for long.

Some parents who are not yet Christians are sending their children to the priests' school in Tena. Parents of the first graders are keeping them at home because the distance to the other schools is too great for children so small. These are some of the reasons the Pano school should be rebuilt as quickly as possible to be ready for the fall term which begins in October.

Your gifts will help bring the Pano school to life. All is still now where once the hum of classroom recitations filled the air and the shouts of children resounded in the clearing. Money you devote to training these Indian boys and girls will speed the gospel to the multitudes hidden in jungles which outsiders penetrate but slowly and at great cost.

Offerings marked "Special for Pano school" may be sent to the Treasurer.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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